A

COLLECTION

OF

MAXIMS,

OBSERVATIONS,

&c.

Precepts are of great weight; and a few useful ones at hand, do more towards a happy life, than whole volumes of cautions that we know not where to find.

SENECA.

Moral writers are in general too long and diffuse; they define, divide and connect, till the cement takes more room than the stones which compose the edifice; detached thoughts, well expressed, have more effect, and are more portable to the memory, than when they are drowned in a chapter.

MONTESQUIEU.

What I give here is the result of experience, matured and confirmed by various and daily application: all is not, cannot be new, but all ought to be true, useful, important.

LAVATER.

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THE Compiler of the following maxims, when confined by long sickness, meditated an useful legacy to her children, gleaned from her own reading and reflection. That the legacy is converted into a gift, she believes is as pleasing to them as to herself. It is contained in the following pages, which though printed, are not intended for the public; and which would not indeed have been committed to the press, but for the difficulty of writing, or procuring to be written, a sufficient number

number of copies for the convenient perusal of a large family of young readers.

In the instruction of youth, she has found nothing more calculated to open the mind, and form the judgment, than reading and examining maxims or opinions; and not knowing any publication of this sort that was free from some important objection, she has attempted to supply the deficiency to her children—imperfectly, and defectively indeed, but so as may perhaps be found useful to them till taken up by better hands.

TO

TO * * * * * * *

MA CHERE AMIE,

THIS accustomed term of endearment will discover me to you, to whom alone I would be known. To their own merit I wish to add any value the following maxims may derive, in your partial estimation, from an association with one who has regarded you rather as a beloved companion, than as a mere child; who has sought to obtain her influence over you rather by gaining your esteem and confidence, than by an appeal to your filial duty;

duty; and in whom the maternal relation has been almost sunk in a rational and equal friendship.

The following maxims, though not particularly applicable to your age, I have chosen to address to you, hoping thereby to increase your interest in their perusal, and strengthen their impression on your mind; and that they may more readily occur to you on the several occasions of application which your progress through life will supply. Some of them you will not understand, or perhaps assent to, at present; but the occurrences of life, as you proceed through it, will be their interpretation and comment, and will probably extort your conviction of their truth.

What

What little there is in this collection purely original, I know will win your attention the most, though least deserving it. It consists of such comments, and observations, as my own experience has supplied, which though not set off by elegance of expression, are, I trust, the dictates of nature and truth. I have endeavoured, indeed, to write useful, not pretty reflections; and have considered more the sentiment, than the language; the effect they might produce, than the form in which they should be conveyed. May you have the good sense, my dear friend, in the best days of your life, to profit by this unbought experience, instead of paying the extravagant price for it which those do,

do, who will make use of none but their own, and who therefore acquire it only in the evening of their days, and in the decay of their faculties, when it is comparatively of little value.

For some years past I have seldom read without a reference to your improvement, and have dwelt more on those passages that appeared likely to prove useful to you, than on such as were merely productive of entertainment or information to myself.—A few of these, some maxims from well known authors, with comments on, or additions to them, and a few original observations, constitute the selection which I now offer to your attention. Preserve them in your mind

mind ready for use, and may they preserve you from many mistakes and defects, into which wilful and uninformed youth is apt to fall, to the uneasiness of the whole of their future lives.

Farewell, my dear child, my companion, my friend! " May you " be wise, virtuous, and happy!" if you are wise you *will* be virtuous, and if virtuous, you will, I hope, *as surely* be happy.

October 25th. 1798.

MAXIMS, &c.

PRINCIPLE.

I.

GOD, who made the world by his power, and who governs it in his wisdom, wrote his laws on the hearts of his creatures, and they present themselves to our view, and influence our feelings, from the situations in which we are placed—in truth, though nothing be more intricate than the theory of morals, the rules of practice are plain and easy.

easy. The conscience may be compared to the eye in this, as in many other respects, the learned and unlearned, with equal attention, see objects with equal distinctness.

II.

By an original power of the mind, says Reid, which we call *conscience*, or the *moral faculty*, we have the conceptions of right and wrong in human conduct; of merit and demerit; of duty and moral obligation; and as we rely upon the clear and distinct testimony of our eyes concerning the colours, and figures of the bodies about us, we have the same reason to rely with security upon the clear and unbiassed testimony of our conscience with regard to what we ought, and ought not to do: in many cases moral worth and demerit are discerned no less clearly by the last of those natural faculties, than figure and colour by the first.

III.

A sense of duty, and a regard to interest, though in reality different principles, lead

to

to the same course of life, and may be considered as two fountains whose streams unite and run in the same channel.

IV.

Self-love, or a concern for our own good, is not a principle which, of itself, gives any enjoyment; where the actions are the same, he who performs them from the more generous motives finds most happiness in his conduct—his heart is warm—his thoughts are elevated, while the mind of the selfish man is filled with fear, anxiety and care: we should love Virtue for herself, not for her dowry; we should abhor what is base, though it were profitable, and love what is right, though it were hurtful.

An. Rev. of Reid.

V.

Those who have shone in all ages as the lights of the world, legislators, heroes, patriots, philosophers, and bards, have been, with very few exceptions, uniformly on the side

side of goodness, and have been as distinguished in the temple of virtue, as they were illustrious in the temple of fame. It was one of the maxims that governed their lives "that there is nothing in nature which "can compensate wickedness; that although "the rewards and punishments, which influence illiberal and ungenerous minds, "were set aside; that, although the thunders of the Almighty were hushed, and "the gates of Paradise were open no more, "they would follow religion and virtue for "their own sake, and co-operate with eternal providence in perpetual endeavours to "favour the good, to depress the bad, and "to promote the happiness of the whole "creation."

Logan.

VI.

Cold and passive approbation is the work of the judgment only, and if not seconded by the inclinations and affections, will not operate on the conduct.

VII.

VII.

Our moral judgments are not like those we form in speculative matters, dry and unaffecting, but necessarily accompanied by affections and feelings. The testimony of a good conscience is the purest and noblest of human enjoyments; the esteem of others, which arises from an approbation of their conduct, is also a most pleasing affection; the contemplation of a great and good character warms the heart, and invigorates the whole frame, on the other hand how detestable is the sight of vicious conduct in others! how dreadful the stings of a wounded conscience!—in such a constitution of our nature how great is the wisdom and goodness of God!

Reid.

VIII.

First thoughts are generally best—the old proverb indeed says otherwise; but, I believe the first impulse will be generally to good, and second thoughts often introduce the temptations

temptations of interest, the suggestions of vanity, or other ignoble motives.

IX.

Nature does not say one thing and wisdom another; she must be perverted before she can speak the language of folly or vice.

X.

Those, in whom the desire to *act right* prevails over every other wish, and the fear of *acting wrong* over every other fear, have a straight path before them in times of the greatest perplexity and danger.

XI.

"The integrity of the upright shall "guide them." In every occurrence of life the virtuous man asks but one question of his heart—"what is the most worthy and "honourable part?" and the answer is always ready, for our conscience speaks the clearest and most intelligible language to those who are in the habit of consulting it.

Happy

Happy the man in whom this habit is established! who dare not deviate from it—who does not even think of deviating—who acts well spontaneously—and to whom nothing would be so difficult as to act ill; his time is not lost nor his mind discomposed and wearied by indecision, and long anxious consultation; one light always shines upon him from above—one path always opens clear and distinct to his view, and, however severe the efforts of virtue he is called upon to make, habit smooths his road, and he escapes all the embarrassment of unsettled plans and doubting dissatisfaction.

Blair.

XII.

"Habit is a second nature," little less powerful than the first. How necessary then is it to acquire good habits, and to avoid bad ones, that the road of virtue, with all its difficulties, may be easier to us than the road of vice, with all its temptations.

XIII.

XIII.

Square your conduct by your principles, and do not relax your principles to accord with your conduct;—a perverted and depraved mind is more irreparable than guilty conduct.

VIRTUE.

I.

Virtue is the beauty, vice the deformity of the soul.

II.

Virtus in actione consistit—Virtue consists in action.

III.

The friend of order has made half his way to virtue.

Lavater.

IV.

IV.

Those who love virtue will act solely from her impulses, without any regard to extrinsic circumstances.

Dict. of Quo.

V.

"There must always be room for virtue," a wise and good man can never be without scope for his exertions.

Dict. of Quo.

VI.

A virtuous man, under all the misfortunes of life, still finds an inward satisfaction which makes him happier than a wicked man can be with every external advantage. *Lord Shaftsbury* says, he would be strictly virtuous, as he would be accurately clean, for his own sake, though nobody were to see him.

VII.

Though the good must pass through afflictions

afflictions in common with all who are in human nature, yet their conscious integrity shall undermine their affliction.—Nay, that very affliction shall add force to their integrity, from a reflection of the use of virtue in the hour of sorrow.

Addison.

VIII.

" Hypocrisy," says Rochefoucault, " is " the homage that vice pays to virtue." It is necessary for bad men to wear the appearance of virtue in order to acquire the confidence of the world, and render their schemes successful; the reputation of virtue promotes their interest more than the practice of vice.

IX.

It was a saying of Socrates that " fame is " the perfume of virtue."

X.

" What we have in us," says *Demosthenes*, " of the image of God, is the love of truth " and justice."

XI.

XI.

Fiat justitia ruat coelum. "Let justice be "done, though the heavens should fall;" whatever should or might be the consequence let justice be done—and let truth be told.

Dict. of Quo.

XII.

True honour is to mere honesty, what the court of chancery is to common law.

XIII.

When you sell for gain, hear the whisperings of conscience, and be satisfied with moderation, nor from the ignorance of the buyer, draw advantage to yourself.

XIV.

The head and heart corrupt, or improve, each other.

XV.

XV.

A good understanding, and a refined taste, are great securities to virtue.

" For still the breast where *genius* glows,
" A sense of *moral beauty* knows."

XVI.

When our merit abates, our taste declines also.

Rochefoucault.

XVII.

Vice not only unfits us for heaven, but, by debasing our taste, unfits heaven for us: it not only makes us *unworthy*, but *incapable* of enjoying happiness.

XVIII.

Vice is armed with the sting of a thousand scorpions.

XIX.

The compunctions of remorse, which sooner

sooner or later follow the practice of iniquity, are in themselves evils, which those only who have felt them, know how to estimate, and which convince the sinner, that whatever degree of future punishment may await him—it is not *all* future.

XX.

Punishment is as natural a consequence of sin as smoke is of fire; we must put out the one to prevent the other.

XXI.

Wickedness may escape the law, but not the conscience, for a private conviction is the first and the greatest punishment of offenders.

Seneca.

XXII.

He may be said to order the commission of a crime, who does not prevent it when in his power.

Dict. of Quo.

XXIII.

" Those whom guilt stains it equals ;"

nothing can be so great a leveller as the mutual consciousness of criminality.

Ibid.

XXIV.

Men of the same virtues love each other for the sake of those virtues; but sympathy in folly or vice has a contrary effect.

XXV.

Vice consists as much in omission of good, as in commission of evil.

XXVI.

To prevent opportunities of doing good is as criminal, as to comply with temptations to do evil; the gospel condemns the unprofitable servant to the same punishment as the rebel.

XXVII.

It must be acknowledged to the honour of virtue, that the greatest misfortunes which befal men, are owing to their vices.

Rochefoucault.

XXVIII.

"No man ever became in an instant the "most base"—the progress from innocence to vice is gradual, not sudden or instantaneous.

Dict. of Quo.

XXIX.

A blush, says Theophrastus, is the complexion of virtue.

XXX.

Modesty is not only an ornament, but a guard of virtue; a sort of moral cowardice, that shrinks and withdraws itself from every thing that has danger in it.

Addison.

XXXI.

If vanity does not overturn the virtues, it makes them totter.

Rochefoucault.

XXXII.

All the virtues are in agreement with each other, and the vices at variance.

TRUTH.

I.

Plato's description of the Supreme Being is, that Truth is his body, and Light his shadow; which means, that nothing is so contradictory to his nature as Error and Falsehood.

Rochefoucault.

II.

Nothing but truth can carry us through the world with either our conscience or honour unwounded; it is not only our duty but our interest to speak truth, as a proof of which it may be observed, that the greatest fools are the greatest liars—we may safely judge of a man's truth by his degree of understanding.

Chesterfield.

III.

Truth is the natural food and nourishment of the understanding, as virtue is the perfection and happiness of the will.

IV.

IV.

A liar begins with making falsehood appear like truth, and ends with making truth itself appear like falsehood.

Shenstone.

V.

He who tells a lie, acts the poltroon before men, and the bravado before God.

VI.

Use not evasions when called upon to do a good thing, nor excuses when you are reproached for doing a bad one.

Lavater.

VII.

To disown our faults is to add to their number.

Desablé.

VIII.

There are many faults less criminal than the means we take to conceal them.

Ibid.

IX.

He who sets fire to one part of a town to rob more ſafely in another; and he, who, to avert ſuspicion from himself, accuses the innocent of a crime, are equally villains.

Lavater.

X.

Dissimulation in youth will be perfidy in old age.

Dr. T.

XI.

If we took as much pains to be what we ought, as we do to disguise what we are, we might appear like ourselves without being at the trouble of any disguise at all.

Mad. Desablé.

XII.

Affectation and falsehood are proofs of an empty mind, as counterfeit money is of an empty purse.

Ibid.

XIII.

XIII.

Affected simplicity is refined imposture.

Lavater.

XIV.

Flattery is a sort of false coin to which our vanity gives currency.

Rochefoucault.

XV.

If we did not flatter ourselves, the flattery of others would not hurt us.

Ibid.

XVI.

Do not conceal useful truths from the fear of displeasing; the silence of flattery is not less culpable than its language.

Anon.

XVII.

We cannot bear to be deceived by our enemies, and betrayed by our friends; yet are we often content to be served so by ourselves.

Rochefoucault.

XVIII.

XVIII.

Truth is simple and natural, the secret is to know how to find it.

Ibid.

XIX.

Opposition of sentiment ought to awaken attention, not anger; you should listen to, and not fly from those who contradict you, for your cause ought always to be that of truth, whatever be the manner in which she is presented to you.

Ibid.

XX.

There are no people oftener in the wrong, than those who cannot bear to be found so.

Ibid.

XXI.

We should never despair, or cease to persevere in pleading the cause of truth; for, however violently opposed at the moment, it will revive in the mind and do its office, when the argument, and the anger, shall be wholly forgotten.

XXII.

Vincit omnia veritas—"Truth conquers all things;" it must ultimately prevail over every cavil and every objection.

Dict. of Quo.

XXIII.

Narrowness of mind is frequently the cause of obstinacy; we do not easily believe beyond what we see.

Rochefoucault.

XXIV.

The obstinacy of the indolent and weak, is less conquerable than that of the fiery and bold.

Ibid.

XXV.

Raillery is often the proof of a barrenness of mind; it comes to the assistance when reason fails.

Ibid.

XXVI.

It is unjust to persecute, and absurd to ridicule people for their mistaken opinions; it is he who tells, or acts a lie, that is guilty, not he who honestly believes it.

Chesterfield.

XXVII.

XXVII.

The blindness of the understanding is as much to be pitied as the blindness of the eyes; and it is neither laughable, nor criminal, for a man to lose his way in either case.

Ibid.

XXVIII.

Admire him who can renounce what he has publicly taught when convicted of his error, and who with heartfelt joy embraces truth, though with the sacrifice of favourite opinions.

Lavater.

XXIX.

We ought to be always ready to surrender to truth, and to receive it whencever it comes.

Rochefoucault.

FORTITUDE.

I.

Intrepidity is an extraordinary strength of the soul, which renders it superiour to the disorder

disorder and emotion which the appearance of danger is apt to excite. By this quality heroes maintain their tranquillity, and preserve the free use of their reason in the most sudden and dreadful exigencies.

Ibid.

II.

Mental purity is as advantageous to strength of mind, as personal cleanliness is to the health of the body.

III.

"He that fears, serves," says Seneca.

IV.

"The spirit of a man may sustain his in-
"firmities, but a wounded spirit—who can
"bear?"—If you possess peace of mind, it will support you under a heavy load of what, comparatively speaking, may be called external misfortunes; but when the mind, agitated by passion, or shook by remorse, is itself the seat of the wound—who can bear it?—it is then indeed "like a city broken down, and without walls."

V.

V.

"The evil that is derived from a man's "own fault—says Bacon, strikes deadly in- "wards and suffocateth," while that which attacks us from without, the innocent mind opposes and overcomes.

VI.

Let this be thy brazen wall of defence—to be conscious of no guilt.

Dict. of Quo.

VII.

No violence or provocation can put a wise man out of possession of himself; walls and castles may be battered and shaken, but there is no art or engine that can subvert a steady mind; temples may be profaned and demolished, but the *Deity* remains untouched.

Seneca.

VIII.

Fortune, without the concurrence of vice, cannot effectually destroy our happiness; whereas vice, without the help of fortune, can make us completely miserable.

Dodsley.

IX.

It is in vain that men seek felicity in those objects that depend not on themselves, which even while they possess, they fear to lose, and which fortune can either give or take away. *The feelings of our own minds*, which are ever and intimately present to us, must always afford the principal source of our happiness or misery.

Gillies' Greece.

X.

He that has to fight an enemy in his own breast, has a harder task than he who has only to encounter one in the field; his hazard is greater, and his duty perpetual, for he has no place or time of rest.

Ibid.

XI.

Some things that we do are much harder than others that we ought to do; the wildest affections are tamed by discipline, and there is scarce any thing that the mind has the will to do, but it has the power likewise.

Ibid.

XII.

XII.

Philosophy makes us inspect and govern ourselves; it delivers the mind from the bondage of the body, and raises it up to the contemplation of its divine original.

XIII.

An exalted mind is not overturned by any accidents; in the upper region of the air, there are neither clouds nor tempests; the thunder, storms, and meteors, are formed below.

XIV.

Nothing, says Seneca, "is above him who is above fortune."

XV.

A statue stands firm on its base, and a virtuous man on good resolutions.

Socrates.

XVI.

There is no defence in walls and fortifications against fortune; we must provide ourselves *within*, and when we are safe there, we are invincible; we may be battered, but cannot be taken.

Seneca.

XVII.

XVII.

What Fortune has given me she may take away, but shall not *tear* from me, and so long as it does not grow to me, I can relinquish it with little pain.

XVIII.

The most shining virtue in prosperity, says Bacon, is temperance; in adversity, fortitude; prosperity is most calculated to exhibit defects, and adversity to discover merit; for virtue is like precious odours, which are most fragrant the more they are crushed.

XIX.

No man is free says Pythagoras, who doth not command himself.

XX.

The wicked obey their passions as slaves do their masters.

XXI.

It may be difficult to conquer our passions; but, if submitted to, it is impossible to satisfy them.

XXII.

It is much easier to suppress a first desire, than those that follow.

XXIII.

We seldom desire with vehemence what we desire rationally.

XXIV.

True valour is to do without witnesses all that you would be capable of doing before the world.

Rochefoucault.

XXV.

The prudent sees only the difficulties, the rash only the advantages, of a great enterprize; the hero sees both, diminishes those, makes these preponderate, and conquers.

Lavater.

XXVI.

Who instantly does the best that can be done, what few others could have done, and what all must acknowledge to be best, is a genius and a hero at once.

Ibid.

XXVII.

XXVII.

Insolence and presumption where there is no danger, generally prove meanness and despondence where there is.

Ibid.

XXVIII.

" Fear is often concealed by a shew of " daring;" the coward blusters to disguise his terrors.

Dict. of Quo.

XXIX.

When the mind is filled with consternation, it thinks less of overcoming evils than of running away from them; forgetting that the greatest slaughter is upon a flying enemy.

Seneca.

XXX.

It is better to employ our minds in bearing up under the misfortunes that actually befal us, than in foreseeing and fearing those that may.

Rochefoucault.

XXXI

XXXI.

Some things trouble us more than they ought, other things sooner; and some that ought not to trouble us at all; so that we either enlarge, create, or anticipate our disquiets.

Seneca.

XXXII.

He that weeps before he needs, weeps more than he needs; do not dwell upon the prospect of evil and you avoid the worst part of it.

XXXIII.

We too often promise according to our hopes, and fulfil according to our fears.

Rochefoucault.

XXXIV.

The breast which is well prepared, hopes every thing in adversity, and fears every thing in prosperity.

Dict. of Quo.

XXXV.

"After a bad crop you should instantly

"begin

" begin to sow"—instead of sinking under misfortune, you should immediately think of repairing it.

Ibid.

XXXVI.

Our philosophy easily triumphs over past, and future misfortunes; but present misfortunes too often triumph over our philosophy.

Rochefoucault.

XXXVII.

There is no cure for sorrow, says Seneca, in diversions and sports; we are apt to fall into relapses; wherefore we had better take means to overcome our affliction, than delude it.

XXXVIII.

The upright man considers what he is to do, not what he is to suffer, and will hold his course though " a lion is in the way."

XXXIX.

Kings ought to be environed with good will instead of guards; there can be no garrison

garrison so strong as the affections of the people.

Bias.

XL.

Leonidas said, It is better to die for your country than to command it unjustly.

XLI.

The strength of a city does not consist in its walls, but in the courage of its inhabitants.

Agesilaus.

XLII.

To make an empire lasting, the magistrates must obey the laws, and the people the magistrates.

Solon.

XLIII.

There is a difference between suffering death with constancy, and despising it; the first is common enough, the latter seldom sincere.

Rochefoucault.

XLIV.

XLIV.

Philosophy drew its arguments for meeting death with firmness, from contempt of this world; religion inspires us with fortitude to endure it, from the promise of a better.

XLV.

The testimony of a good conscience, and the hope of a future existence, are the best foundations of fortitude under dissolution.

XLVI.

To die well, you must let your vices die before you; happy is he who finishes the business of his life before his death, who, when the hour comes, has nothing to do but to die, and who wishes no delay, because he has no farther use for time.

Chesterfield.

XLVII.

The longest life is not the most happy and honourable, but that which is best employed, a good death is better than an evil life,

live

live therefore as long as you ought, not as long as you can. "Wisdom is the gray hair to man, and an unspotted life is old age."

Ibid.

SOCIAL AFFECTIONS.

I.

At the hour of death the remembrance of a cup of water given for the relief of a poor brother, a prayer uttered for the mercy of God to those whom you may have wanted the power to relieve, a word of instruction to ignorance, or a smile of comfort to misery, will avail you more than all those accomplishments which confer honour and distinction in this world.

Johnson.

II.

The same moment that makes you witness of a fellow-creature's wants, makes you his neighbour; that is, gives him the claim of a neighbour upon you.

III.

III.

Opportunities of doing good, or of giving pleasure, are amongst the richest blessings of providence, and ought carefully to be improved; they occur more frequently than people in general are aware, and to those who mingle at all in society, they abound: how pure must be the pleasure to a benevolent heart, of finding itself the cause of comfort and cheerfulness to all around; as light is more bright the more numerous the objects which reflect it, so is pleasure diffused amongst a large circle, the more delightful! But should we even have few opportunities of giving pleasure, we should always by delicacy, by forbearance, by consideration, avoid giving pain.

"Large bounties to bestow we wish in vain,
"But all may shun the guilt of giving pain."

It is our duty to increase the general sum of happiness by all the means in our power: if, by sacrificing a smaller pleasure of our own, we can furnish a greater pleasure to another, it is our duty to do it, though that other

other may be a stranger, or even an enemy; to a child, or a friend, we readily sacrifice even our greater pleasure, and our affection causes us to find more pleasure in the sacrifice itself, than we should have done in the thing sacrificed. Self love will, however, too often prevent us making a fair comparison between our own pleasures and our neighbours; and we should learn impartiality, by accustoming ourselves to consult their feelings, and imagine ourselves in their places.

IV.

Give more than what is asked, but not more than what is wanted; and ask less than what is expected.

Lavater.

V.

The acceptable benefit is such as meets the receiver half way; we should give as we would receive, cheerfully, quickly, and without hesitation, for there is no grace in a gift that sticks to the fingers.

Seneca.

VI.

VI.

Who, in receiving a benefit, estimates its value more closely than in conferring one, shall be a citizen of a better world.

Lavater.

VII.

We should not regard the good another has done us, so much as the desire he has to do it.

Ibid.

VIII.

Every good wish is a present joy in the heart of the wisher.

Dr. T.

IX.

Charity sanctifies the most trifling, and pride corrupts the most sublime actions.

X.

The creditor, whose appearance gladdens the heart of a debtor, may hold his head in sun beams, and his foot on storms.

Lavater.

XI.

The rich may give to themselves more than they want, and a great refuse of their superfluities, to purchase Heaven, and, by freeing others from the temptations of worldly want, carry a retinue with them thither.

Addison.

XII.

If any one's curse can effect damnation, it is not that of the pope, but that of the poor.

Shenstone.

XIII.

There are many people who complain they have little to give, who yet find much to spend.

XIV.

Those who want nothing, are apt to forget that there are many who want every thing.

XV.

He, who prodigally lavishes what he has

to

to spare from his own necessities, robs the poor of what they have a right to.

Chesterfield.

XVI.

Cultivate compassion for real distress, and never allow the disgust excited by the dirt, and other offensive accompaniments of poverty and disease, to suspend your charitable offices.

XVII.

The greatest of human pleasures, and the most effectual cordial for grief, is procured by active and personal benevolence.

XVIII.

Pity operates almost universally; there is only one principle that seems to have power to eradicate it out of the human breast, and that is false religion. In *Portugal* or *Spain*, a heretic doomed to the flames experiences no pity, the multitude think it a crime to feel compassion for the enemy of God.

Reid.

XIX.

XIX.

Res eſt ſacra miſer—" The person of " affliction is sacred."

Dict. of Quo.

XX.

Let the unhappiness you feel at another's errors, and the happiness you enjoy in their perfections, be the measure of your progress in wisdom and virtue.

Lavater.

XXI.

David was in the most benevolent disposition—his devotion was of the most exalted kind—when, amidst the severest personal sufferings, he repeatedly recurred to this compassionate sentiment—" I beheld the " transgressors, and was grieved because " they kept not thy way."

XXII.

Friendship is to the heart what air is to the lungs; to breathe our thoughts in the ear of a friend, is as necessary to mental life, as the play of the lungs is to animal existence,

istence; and those that live without friends are cannibals of their own hearts—if they have any. Friendship doubles joys, and divides sorrows—a man clears and corrects his thoughts by an hour's discourse with a confidential friend, more than by a day's solitary meditation. *Themistocles* said, that speech was like tapestry spread out, whereby the imagery appears in figure, whereas, in thoughts it lies but in packs. Friendship makes a fair day in the affections, free from storms and tempests; it makes likewise daylight in the understanding out of darkness and confusion of thoughts.

Bacon.

XXIII.

Confidence is the soul of friendship.

XXIV.

It is more dishonourable to distrust a friend than to be deceived by him.

Rochefoucault.

XXV.

A perfidious friend will be the assassin of his enemy.

Lavater.

XXVI.

XXVI.

There is no small degree of malicious craft in fixing upon a season to give a mark of enmity or ill-will; a word, a look, which at one time would make no impression, at another, wounds the heart; and, like a shaft flying with the wind, pierces deep, which with its own natural force would scarce have reached the object aimed at.

Sterne.

XXVII.

"Early explanations make long friends;" or in the words of scripture, "admonish thy "friend, it may be he hath not done it, and "if he have done it, that he do it no more; "for many times it is a slander."

XXVIII.

Quarrels would never last long if the faults were on one side only.

Rochefoucault.

XXIX.

Friendships renewed, require more caution

on, and impose more restraint, than those which have never been interrupted.

Ibid.

XXX.

Let not man and woman contend for superiority, but each enjoy such only as the Marchioness d'Ancre pleaded, who was tried for witchcraft.* Were the other advantages equal, this superiority would frequently be found on the side of women, in whom affection is a stronger motive of conduct; who possess therefore greater disinterestedness and sensibility, which, when strengthened by habit, often enable them to dare, and to endure, more than mere manly wisdom and courage.

XXXI.

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* The power she had acquired over Mary de Medicis, Queen of France, having offended the great men of the Kingdom, she was brought to trial, when being asked how she had obtained such an unbounded influence over her mistress? "by the power" she answered, "which a strong mind always possesses over a "weak one."

XXXI.

Intellect certainly ought, and I believe, generally will govern, wherever it lies; women are often less cultivated, and their employments are less favourable to improvement of mind than those of men; they are generally excluded from those pursuits that most ennoble the character, and too often an attachment to frivolous pleasures, and an injurious attention to trifling objects, narrow and debase their minds. Nature has, perhaps, made the sexes mentally equal, but fortune and man, seem to have established an oppression which degrades woman from her natural situation; and it may be observed, that in this, as in other instances, the crime creates the punishment, inasmuch as a slave is less useful and valuable to man than a friend. The books that are intended for the instruction of the female sex, are commonly addressed to them as women, not as rational, accountable, individual human beings; their duties are made to refer to their connexion with *men*, and those are most insisted on which are most important to *them*,

as

as those of wives, housekeepers, mothers, daughters, &c. whereas, wisdom and virtue are the same to both sexes, and will make a *woman* a good wife, a true friend, a tender mother, an active mistress, &c. as they will render a *man* a good merchant, statesman, or minister, a good husband, father or brother.

XXXII.

Women are in general less selfish, and more generous than men; if nature had reversed their fate in respect to personal sufferings and exemptions, would they have cruelly aggravated the partial distribution by artificial distinctions, formed for their own convenience and amusement?

XXXIII.

Call him saint who can forget his own sufferings in the minute griefs of others.

Lavater.

XXXIV.

Admire him fervently, who, from motives of

of humanity, can totally suppress an arch, full-pointed, but offensive *bon-mot*.

Ibid.

XXXV.

When you "behold the mote in your "brother's eye, remember the beam in your "own."—Candour always accompanies virtue; in proportion to the correctness of a character, it is unwilling to "throw the first "stone."

XXXVI.

A censorious temper often proves a key to the discovery of hypocrisy; the man possessed of real virtue knows the difficulty of attaining it, and is more inclined to pity those who fail; a propensity to censure is almost a worse quality than any it can expose.

Shenstone.

XXXVII.

Who begins with severity in judging of another, ends commonly with falsehood.

Lavater.

XXXVIII.

XXXVIII.

Those who are themselves incapable of crimes, do not readily suspect others of them.

Rochefoucault.

XXXIX.

If we had no faults ourselves, we should not take pleasure in observing those of others.

Ibid.

XL.

A readiness to believe ill of others without an examination, is the effect of pride and laziness.

Lavater.

XLI.

Some people endeavour to discover defects on purpose to shew their discernment in remarking them—it is a sorry employment.

Montesquieu.

XLII.

Private scandal should never be believed, or retailed willingly, for in scandal, as in robbery,

robbery, the receiver is almost as bad as the thief.

Chesterfield.

XLIII.

To relate reproachful truths for the purpose of depressing the reputation of our neighbour, though not called calumny, differs from it only in the falsehood, not in the malice.

XLIV.

To praise good actions ardently, is in some degree to share them.

Rochefoucault.

XLV.

He who is too proud to atone for detraction, is a thief who keeps possession of what he stole.

Lavater.

XLVI.

Pride hides a man's faults rom himself, and makes them appear greater before others.

XLVII.

The most dangerous of wild beasts is the slanderer of tame ones, the flatterer.

Diogenes.

XLVIII.

He is both outrageously vain and malicious, who ascribes the best actions of the good to vanity alone.

Ibid.

XLIX.

The mind can with difficulty endure that mistake, that contortion, which can wrest guilt out of the most sublime of its emanations.

Wollstonecraft.

L.

It is with certain good qualities as with the senses;—those who are entirely deprived of them, cannot perceive or comprehend them.

Rochefoucault.

LI.

There are some people so light and frivolous,

lous, that they are as far from having real defects, as solid qualities;—they deal only in deficiencies.

Ibid.

LII.

A too great sensibility to calumny indulges the malice of the world, which desires nothing more.

Mad. Desablé.

LIII.

A mind that is conscious of its own rectitude, wears the strongest armour against calumny.

Dict. of Quo.

LIV.

Calumny seldom attacks where there is no weak place; it magnifies but does not create.

Chesterfield.

LV.

Anger, says Bacon, is like ruin, which breaks itself upon what it falls.

LVI.

" It is the glory of a man to pass by an " offence"—that which is past is gone and irrecoverable; a wise man has enough to do with things present and to come, and to labour on past affairs would only be to trifle with himself.

Ibid.

LVII.

If you are subject to sudden starts of passion, or madness, (for they differ only in their duration) resolve, at least, never to speak one word while it lasts.

Chesterfield.

LVIII.

Do nothing in your passion—why will you put to sea in the violence of a storm?

Ibid.

LIX.

The most abhorred thing in nature, is the face that smiles abroad, and flashes fury at home.

Lavater.

LX.

LX.

The man who can dissemble resentment till occasion serves, is the basest of hypocrites and the most dangerous of enemies.

Ibid.

LXI.

The greater room there appears for resentment, the more careful should we be not to accuse an innocent person.

Dodsley.

LXII.

"He who cuts is easily wounded;" the readier you are to offend, the sooner you are offended.

Ibid.

LXIII.

Where there is an outlet, neither go to law, nor to loggerheads.

Dict. of Quo.

LXIV.

The wise man finds it better not to engage than to conquer.

Rochefoucault.

LXV.

LXV.

Prefer useful reproof to undeserved praise.

Ibid.

LXVI.

It is easier to correct the defects of others by bearing them with patience, than by reproving them with pride.

Ibid.

LXVII.

He is most in want of another's patience who has none of his own.

LXVIII.

Good people by good example, often correct the defects of others without reproving them; and those who are not good, often reprove without correcting them.

Anon.

LXIX.

Let him that scoffeth at the lame, take care that he halt not himself; the follies of others should be a subject of instruction to us rather than ridicule.

Mad. Desablé.

LXX.

LXX.

If we have wit, we should use it to please, not to hurt; we may shine like the sun in the temperate zones, without scorching.

Chesterfield.

LXXI.

Ridicule is like the tyrant in the fable, who made all his guests lie upon his bed, and cut, or stretched the feet of those who were found too long, or too short.

Montesquieu.

LXXII.

Every man should be indulged in the riding of his hobby-horse, if it is not a vicious beast.

LXXIII.

Envy has no holydays, because it always finds matter to work upon.

C. Smith.

LXXIV.

Envy of the merit of others proceeds from the

the secret consciousness of wanting it ourselves.

Ibid.

LXXV.

Attribute not the good actions of another to bad motives; you cannot know his heart, but yours will be known by this to be full of envy. There is an old Greek proverb, "The suspicious man is a man to be sus-"pected."

LXXVI.

Envy not the appearance of happiness in any man, for you do not know his secret grief.

Ibid.

LXXVII.

Revenge always proceeds from weak minds which are not capable of bearing injuries.

LXXVIII.

Be more ready to acknowledge a benefit, than to resent an injury; and you shall receive more benefits than injuries.

Chesterfield.

LXXIX.

LXXIX.

Revenge, says Bacon, is a kind of wild judgment; the first wrong only offends the law, but the revenge of that wrong puts the law out of office.

LXXX.

When our hatred is violent, it sinks us below those we hate.

Lavater.

MANNERS.

I.

Every man is in some measure obliged to discharge the social duties of life, but the attentions of good-breeding are voluntary acts, the free-will offerings of benevolence and good-nature, and are received, remembered, and returned as such.

Chesterfield.

II.

We may pass a long life without an opportunity of rendering important service to

to our fellow-creatures, but we cannot pass a day without the power, by our temper, and manners, of encreasing the general sum of happiness.

III.

Good manners, or *L'art du plaire*, is a sort of minor benevolence, which from the constancy of its operation, produces as powerful effects on general happiness, as more ostensible acts of beneficence, and generosity.

IV.

Good manners are to particular societies, what good morals are to society in general; their cement and security:—the immoral man who invades another's property or life, is hanged, or transported; and the ill-bred man, who by his ill-manners invades the quiet and comfort of life, is, or ought to be, banished from company.

V.

Nothing forms the manner so well as being used to keep respectable and superior company,

company, where a constant attention and deference is necessary.

VI.

Good company is the best supplement to education.

VII.

Shun bad company if you wish ever to be received in good; for people will always be shy of receiving a man who comes from a place where the plague rages, let him look ever so healthy.

Chesterfield.

VIII.

If a man should, unfortunately, have any vices, let him at least be content with his own, and not adopt other people's; the adoption of vice, from bad company, has ruined ten times more young people, than natural inclination.

Ibid.

IX.

In order to keep ourselves unspotted from the world, it is necessary to acquire fortitude of

of mind. That good nature, as it is called, which is easily persuaded to faulty compliances, is the worst nature in the world, and is the occasion of more calamities, and of more crimes, than the actual inclination to wickedness. The most valuable of all possessions is a strenuous and a steady mind, a self-deciding spirit, prepared to act, to suffer, or to die, as occasion requires.

Logan.

X.

We should aim to acquire the esteem of the good only, and not attempt to please every body; an universal applause, says L'Estrange, is at least two thirds of a scandal.

XI.

"Familiarity produces contempt"—even in the nearest connexions, and with our most intimate associates, a sort of personal reserve, an habitual good breeding and respect, ought to be maintained, and is the best security for the fidelity of attachment.

XII.

XII.

Indiscriminate familiarity admits of no intimate.

Lavater.

XIII.

A well bred man will converse with his inferiors without insolence, and with his superiors with respect, and with ease.

Chesterfield.

XIV.

Character should be kept bright as well as clean; in purity of character, and in polish of manners, labour to excel all, if you wish to equal many.

Ibid.

XV.

Good sense and benevolence will suggest the great rules of good breeding to you; good company will do the rest.

Ibid.

XVI.

"To do unto others, as you would they "should do unto you," to the utmost extent, and

and in the minutest particulars is the most perfect rule of good-breeding, as well as of morality.

XVII.

The desire of pleasing is at least half the art of doing it; the rest depends only upon the manner which attention, observation, and frequenting good company will teach.

Chesterfield.

XVIII.

Deference is the most complicate, the most indirect, and the most delicate of all compliments.

Shenstone.

XIX.

A thousand nameless little things conspire to form the whole art of pleasing, as the several pieces of Mosaic work, though separately of little beauty or value, when properly joined, form those beautiful figures which please every body.

Chesterfield.

XX.

Some men use no other means to acquire

respect than by insisting upon it, and it sometimes answers their purpose, as it does the highwayman's, in regard to money.

Shenstone.

XXI.

Gentleness of manners, with firmness of mind, is a short, but full description of human perfection, on this side of religious, and moral duties, which they adorn, and support.

Chesterfield.

XXII.

A refusal, accompanied with respect and civility, is more satisfactory than a favour granted superciliously.

Mad. Desablé.

XXIII.

Speaking well is the most important of all accomplishments, because in most frequent use, and in the nearest connexion with mind; Cicero says, it is glorious to excel other men in that article in which men excel brutes.

XXIV.

XXIV.

True eloquence consists in saying all that is necessary, and nothing more.

Rochefoucault.

XXV.

There is not less eloquence in the tone of voice, in the expression of countenance, and in the manner, than in the choice of words

Ibid.

XXVI.

Not every one who has eloquence of speech understands the eloquence of silence.

Lavater.

XXVII.

To listen with attention, and answer with precision, form the principal excellence of conversation.

Rouchefoucault.

XXVIII.

"An honest man," says La Bruyere, "need "not swear to the truth of what he ad- "vances; his reputation swears for him."

XXIX.

The arrogant pedant does not communi-

 cate,

cate, but promulgates his knowledge; he does not give it you, but he inflicts it upon you, and is still more desirous to shew your ignorance, than his own learning.

Chesterfield.

XXX.

Self-conceit impedes our progress in improvement, it renders our attainments unpleasing, unpopular, and ineffectual; it suffers us neither to learn nor to teach, but withholds us from those by whom we might be instructed, and drives those from us whom we might instruct.

Johnson.

KNOWLEDGE, &c.

I.

Virtue, like gold, is of intrinsic value; but if not impressed by learning, and polished by manners, it loses much of its use and currency.

II.

II.

Learning is an ornament in prosperity, and a refuge in adversity.

Aristotle.

III.

The eye receives light from the sun, and the soul from learning.

Ibid.

IV.

It is better to be poor than ignorant.

Aristippus.

V.

Ignorance, says Plato, is the same disease to the mind that blindness is to the body.

VI.

The learned differ from the ignorant, as the living differ from the dead.

Aristotle.

VII.

" That learning is most necessary which " unlearneth

" unlearneth ill," we should first endeavour to clear the mind from prejudice to make room for truth.

VIII.

The more there is of mind in your solitary employments, the more dignity there is in your character.

Lavater.

IX.

Too easy a gratification of your desires and wishes is pernicious to mind, which acquires vigour and elasticity from opposition.

X.

A good memory is not so much the gift of nature, as the offspring of attention.

XI.

We have sufficient memory to retain the minutest circumstances that have happened to us, but not enough to remember how often we have related them to the same person.

Rochefoucault.

XII.

XII.

Every body complains of his memory, but no one of his judgment, which is oftener in fault.

Ibid.

XIII.

Knowledge is a treasure, but of no use if judgment is not treasurer.

Dr. T.

XIV.

A man with great talents but without judgment, is like Polyphemus in the fable, strong and blind, endued with an irresistible force, which, for want of sight, is of no use to him.

Addison.

XV.

People of the finest genius have generally the greatest sensibility, and the most lively passions, the violence of which sometimes puts their conduct on a footing with that of fools, who eagerly seize an opportunity of disputing the superiority.

Shenstone.

XVI.

XVI.

Horace says, when the tree is thrown down any person may gather the wood; it is in the power of the meanest to triumph over fallen greatness.

Dict. of Quo.

XVII.

Men of genius are often expected to act with most discretion on account of that very fancy which is their greatest impediment.

Shenstone.

XVIII.

Seek not to fill the head by study, but to cultivate and enlighten the mind, that you may form your judgment, and so regulate your conduct.

Mons. L. D.

XIX.

A lively imagination is favourable to virtue as well as to happiness; "Whatever "makes the past, the distant, or the future, "predominate over the present, advances "us in the dignity of thinking beings."

Johnson.

XX.

A cultivated mind is a continual feast.

Chesterfield.

XXI.

A good conscience, and a cultivated mind, are the most necessary provisions against sickness and old age.

XXII.

Cultivate a taste for reading, and hoard up while you can, a great stock of knowledge, for though you may not, during the active season of youth, have occasion to spend much of it, yet depend upon it, a time will come when you will want it to maintain you; public granaries are filled in plentiful years; not that it is known that the next, or the second, or third year will prove a scarce one, but that, sooner or later, such a year will come, in which the grain will be wanted.

Chesterfield.

XXIII.

Wisdom is to the soul what health is to the body.

XXIV.

XXV.

There is no mortal truly wise and restless at once, wisdom is the repose of minds.

Lavater.

XXVI.

A fool has not stuff enough to make a good man.

Rochefoucault.

XXVII.

One is sometimes a fool with wit, but never with judgment.

Ibid.

XXVIII.

A man of genius, mistaking his talent, loses the advantage of being distinguished; a fool, of being undistinguished.

Shenstone.

XXIX.

Passion often makes a fool of a man of sense; sometimes it makes a man of sense of a fool.

Rochefoucault.

XXX.

XXX.

A man of sense sees things in their true proportions; a weak man views them through a magnifying medium, which, like the microscope, encreases little objects, but cannot receive great ones.

Chesterfield.

XXXI.

It sometimes happens that things present themselves to our minds more finished, than we could make them with much labour.

Rochefoucault.

XXXII.

The fault of penetration generally consists not in falling short of, but in going beyond, the mark.

Ibid.

XXXIII.

To know things well we should know them in detail, and as that is often impossible, our knowledge is generally superficial and imperfect.

Ibid.

XXXIV.

XXXIV.

The business of mankind in this life being rather to act than to know, their portion of knowledge is dealt to them accordingly, but it is ample for all the purposes of duty and happiness.

Addison.

XXXV.

The blessing of hope is better adapted to the state of mortals, than the gift of prescience.

Dodsley.

XXXVI.

We arrive novices at the several ages of life, for want of attending to, and profiting by the experience of others.

Rochefoucault.

XXXVII.

" Experience is a dear market, but fools " will go to no other." Young people are unwilling to abide by the opinions of their elders, for 'till they have suffered from their own

own mistakes, precipitancy, and ignorance, they are not aware how valuable are the lessons experience teaches, and how much it is their interest to take the advice of those who have lived longer in the world than themselves; even were the understandings of the old inferior, yet their opportunities of observing, and proving the truth, have been so much greater, that the probability is certainly in favour of their judgment; and by following it youth would be spared much trouble, and frequent repentance, but if it is self-opinionated, and *will* learn only from *its own* experience, it must not complain of paying the price.

XXXVIII.

Mature fias senex. Learn the wisdom of age, before you are depressed by its infirmities.

Dict. of Quo.

XXXIX.

Let wisdom be the offspring of reflection now,

now, rather than the fruit of bitter experience in future.

Blair.

XL.

By the assistance of history or biography, you may in some measure acquire the experience of age; in reading the transactions of others you are apprized of your own duty, and the more you are informed of what is past, the better will you be able to conduct yourself in future. *Cicero* calls history the witness of the times, the law of truth, the life of memory, the regulator of our lives, and the herald of antiquity—it is much to be regretted that history in general is written with so little attention to its moral use.

Chesterfield.

XLI.

We understand the value of things more by wanting, than by enjoying them.

XLII.

Travelling, or change of scene, is as beneficial

neficial to the mind, as change of air is to the body; it exercises its faculties, and furnishes it with new impressions.

XLIII.

All travel has its advantages; if the traveller visits better countries, he may learn to improve his own, and if fortune carries him to worse, he may learn to enjoy it.

Johnson.

PRUDENCE.

I.

Human prudence, rightly understood, is circumspect, enlightened self-love.

Lavater.

II.

Young men, says Bacon, in their conduct, err from impetuosity, embrace more than they can hold, stir more than they can quiet, fly to the end without considering the means

means and degrees, use extreme remedies at first, and, like headstrong horses, will neither stop nor turn. Old men, on the contrary, object too much, consult too long, adventure too little, repent too soon, and seldom carry business home to the full period, but content themselves with imperfect success; the more a man drinks of the world, the more it intoxicates, and age improves, rather in the understanding than in the will and affections.

Bacon.

III.

From the ardour of youth, one would imagine life was only to last one day; from the precautions of age, that it was to be eternal.

IV.

Life is a poor stuff, of which the embroidery forms the principal value, the manner of living is more important than life itself.

V.

V.

To live well, says Diogenes, one must oppose nature to custom, reason to passion, and virtue and resolution to fortune.

VI.

Every rational being proposes to himself in life some object more important than mere respiration, and animal existence. *Cæsar*, when embarking in a storm, said, that it was not necessary he should live, but that it was absolutely necessary he should get to the place to which he was going; and *Pliny* leaves mankind this only alternative, to do what deserves to be written, or to write what deserves to be read.

Chesterfield.

VII.

Lord Chesterfield says, whatever is worth doing at all, is worth doing well.

VIII.

A thing well begun is half done.

Dr. T.

IX.

IX.

Respice finem. "Look to the end." Before you enter on an affair, consider all its consequences.

Dict. of Quo.

X.

Remember that there are many things easily done, that *cannot* be undone.

Dr. T.

XI.

Courage without conduct is like fancy without judgment—all sail and no ballast.

XII.

"Meet the disorder at its outset." Look to, and guard against the budding mischief before it has time to ripen to your injury.

Dict of Quo.

XIII.

There are few accidents so unfortunate from which a prudent and skilful man may not

not draw some advantage; nor any so fortunate which the imprudent may not turn to their prejudice.

Rochefoucault.

XIV.

When a man goes out, let him consider what he is to do, when he returns, what he has done.

Cleobulus.

XV.

Before you fix your desires earnestly upon any thing, you should examine what is the happiness of him who possesses it.

Mad. Desablé.

XVI.

We should always weigh the presen tenjoyment of our pleasures against the unavoidable or probable consequences of them, and let common sense determine our choice.

Chesterfield.

XVII.

XVII.

"He who follows two hares will catch "neither."—If a man's attention is divided by many objects, he seldom attains any.

Dict. of Quo.

XVIII.

Hoc age, "do or mind this." Attend without distraction to the object immediately before you.

Ibid.

XIX.

The drop hollows the stone not by its force, but by the frequency of its falling; that may be done by gradual and repeated efforts, which cannot be accomplished by sudden violence.

Ibid.

XX.

In any point which prudence dictates, and which manifest utility attends, let difficulties

culties only animate your industry, not deter you from your pursuit.

Chesterfield.

XXI.

A man of sense never attempts impoſſibilities on the one hand, or is discouraged by difficulties on the other.

Ibid.

XXII.

We have more strength than will, and it is often to excuse us to ourselves that we imagine things to be impossible.

Rochefoucault.

XXIII.

He plans like a pedant who is obliged to drag a number of means to the attainment of some petty end.

Lavater.

XXIV.

The prudent never recounts minutely the actions

actions he will do, nor the generous those he has done.

Ibid.

XXV.

Copiousness and simplicity, variety and unity, says Lavater, constitute real greatness of character. There are a thousand inconsequential actions and ideas that a man may vary at pleasure, but let him have fixed principles, and let his ideas of honour and rectitude be immutable; a variety of temper and spirits may render a character more interesting and amusing, but let the heart be always in the same place, that we may know where to find it—let the principles be sound and firm, that the conduct may be dignified and consistent.

XXVI.

Three days of uninterrupted intercourse in a post chaise, will make you more acquainted

quainted with another, than one hour a day for three years.

Lavater.

XXVII.

Actions, words, looks, steps, form the alphabet by which you may spell characters; some are mere letters, some contain entire words, lines, whole pages, which at once decypher the life of a man; one such genuine, uninterrupted page, may be your key to all the rest, but first be certain that he wrote it all alone, and without thinking of publisher or reader.

Ibid.

XXVIII.

Who is open without levity; generous without waste; secret without craft; humble without meanness; bold without insolence, cautious without anxiety; regular, yet not formal; mild, yet not timid; firm, yet not tyrannical—is made to pass the ordeal of honour, friendship, or virtue.

Ibid.

XXIX.

XXIX.

He who loses the sun in his spots, a beautiful face in a few freckles, and a grand character in a few harmless singularities, is either a fool or a knave

Lavater.

XXX.

Search carefully if one patiently finishes what he boldly began.

Ibid.

XXXI.

We see more when others converse among themselves, than when they speak to us—when we are spectators, than when we are actors.

Ibid.

XXXII.

Who affects useless singularities has a little mind.

Ibid.

XXXIII.

XXXIII.

He who gives himself airs of importance exhibits the credentials of impotence.

Lavater.

FORTUNE, AVARICE, AMBITION, &c.

I.

We attribute too much to fortune, for industry is fortune's right hand, and frugality her left.

Dr. T.

II.

Let not prosperity put out the eyes of circumspection, nor abundance cut off the hands of frugality.

Chesterfield.

III.

Lord Bacon says, if a man look sharply and attentively he will generally see for-

tune; for though she is blind, she is not invisible.

IV.

Fortune appears most blind to whom she bestows no favours.

Rochefoucault.

V.

Riches do not consist in the possession of wealth, but in the use of it.

VI.

Poverty and riches are the names of want and sufficiency; he who wants any thing ought not to be called rich, nor he who wants nothing poor.

VII.

"He is richest," says Socrates, "who is contented with least, for content is the riches of nature."

VIII.

The possession of great riches does not confer so much ease, as there is in not desiring them.

Mad. Desablé.

IX.

IX.

Lord Bacon says, " a man ought warily to begin charges which once begun will continue, but in things that return not, he may be more magnificent."

X.

A fool squanders more away without credit or advantage to himself, than a man of sense spends with both.

Chesterfield.

XI.

Be not ashamed of honest poverty—many may blush for their riches; the first has nothing reproachful in it but what it borrows from the wearer, and the value of the latter depends on the same contingent.

XII.

He that is ashamed to be seen in a mean condition, would be proud of a splendid one.

XIII.

The lofty pine is oftenest agitated by the winds; high towers rush to the earth with

a heavier fall; lightening strikes the highest mountains: the proud and exalted are more liable to the strokes of adversity than the lowly and humble.

XIV.

"Fortune," says Seneca, "when man draws himself into a narrow compass, has the least mark at him."

XV.

Life is a picture, fortune the frame, but misfortune the shade; the first only its intrinsic ornament, but the latter, if well sustained, forms the intrinsic merit, by giving a bolder relief to the figures.

XVI.

Honour and shame from no condition rise;
Act well your part, there all the honour lies.

Every condition of life admits the attainment of excellence, and the practice of the most exalted virtue, and in the most obscure the truest heroism is sometimes found. In public situations, the hero and the martyr are

are upheld in their exertions by the applause of surrounding multitudes, and have the world, and even posterity, for an audience; but in many of the silent walks of life, and especially of female life, we are called to exercises of patience, of self-denial, of self-command, often more painful and difficult than to meet the faggot or the cannon. In such trials we must reflect that God is our spectator; his approbation, and our own, our object, and reward.

The station we hold in this life is of little consequence; if we have resisted temptations, suppressed our rebel passions, and conquered our bad habits, it signifies not *where* the conflict was sustained, on a mountain, or in the plain, in high or low life; but as far as depends on ourselves we should carefully choose that ground which will give our virtue most advantage.

XVII.

The empty traveller will sing before the robber; if poverty has its inconvenience, it has likewise its tranquillity and security.

Dict. of Quo.

XVIII.

When your bed is of straw you sleep unmolested; but, if you lie on roses, beware of the thorns.

XIX.

Misfortune does not always come to injure; what first appears an affliction often proves a blessing.

Dict. of Quo.

XX.

Poverty wants some things, luxury many things, and avarice all things.

Dr. T.

XXI.

Avarice is as much opposed to œconomy as liberality; there is no passion that oftener misses its aim, nor on which the present has so much influence to the prejudice of the future.

Rochefoucault.

XXII.

He who gives up peace in search of riches, is like a man who sells his house to purchase

purchase ornaments for the embellishment of it.

Chesterfield.

XXIII.

Avarice is the most opposite of all characters to that of God Almighty, whose alone it is to give, and not receive.

Shenstone.

XXIV.

There is more satisfaction in being without what you have given away, than in possessing millions that you know not the use of.

XXV.

The miser is as much in want of that which he has, as of that which he has not.

XXVI.

The covetous serves his gold, it does not serve him: he possesses his wealth as the sick does a fever; it burns and tortures him, and will not quit him till death.

Chesterfield.

XXVII.

XXVII.

Covetousness buries under ground thousands of wretches; they dig for their hard masters what revenges the injury.

Chesterfield.

XXVIII.

A miser grows rich in seeming poor; the prodigal grows poor in seeming rich.

Shenstone.

XXIX.

Interest speaks all languages, and acts all parts, even that of disinterestedness itself.

Rochefoucault.

XXX.

Interest, which blinds some people, enlightens others.

Ibid.

XXXI.

The ambitious deceive themselves in proposing an end to their ambition; that end, when attained, becomes a means.

Mons. L. D.

XXXII.

XXXII.

The glory of great men should always be rated according to the means they used to acquire it.

XXXIII.

Great men cannot give us health of body and peace of mind; what they can give is often too dearly purchased.

Rochefoucault.

XXXIV.

The disturbances of republics form and exhibit great characters, which are like the lightening that flashes in the midst of storms.

Seneca.

XXXV.

"There be," saith the scripture, "that turn judgment into wormwood"—and surely there be also that turn it into vinegar; for as injustice makes it bitter, so does delay make it sour.

Bacon.

XXXVI.

XXXVI.

Dignity, says Aristotle, does not consist in possessing honours, but in deserving them.

XXXVII.

Virtue is the only true nobility.

Dict. of Quo.

XXXVIII.

When the virtues of the hero descend to his children, his titles accompany them well, but when he who possesses them is unlike to him who deserved them, they only render his unworthiness more conspicuous.

Chesterfield.

XXXIX.

What is it to the blind man that his parents could see, or to the dumb that his grandfather was eloquent? or to the mean, that his predecessors were noble?

Ibid.

XL.

Is it not better men should say, Why has not

not this man a statue? than that they should ask Why he has one?

Chesterfield.

XLI.

The more ancient nobility is, the less valuable, the son of one who has been ennobled by his merit, or public services, ought to be more noble than his descendants, his source of nobility being still fresh, and supported by the example of the father; it becomes weaker when more remote.

Mons. L. D.

XLII.

Elevation is to merit what a well-fancied dress is to a fine person.

XLIII.

A strong point of light is as favourable to merit as it is destructive of imposture.

Dodsley.

XLIV.

True and natural nobility is that which is derived from personal, and mental advantages.

XLV.

XLV.

As high credit is ready cash to a trader, so is acknowledged merit immediate distinction, and serves in the place of equipage to a gentleman.

Addison.

XLVI.

Those who have any deformities or imperfections which they have not the power to remove, should endeavour to overbalance them by the acquisition of some distinguished excellence; like Cæsar, who, because his head was bald, covered it with laurels.

Ibid.

XLVII.

All distinction must lie either in fortune, person, or mind; that of the *first* consists in birth, title, or riches, and is the most foreign to us, and what we can least call our own, the *second* in health, strength, or beauty; and is nearer to us, and more a part of ourselves than the former; the *last* in knowledge and virtue; and is more essential

tial to us, and more intimately united with us than either of the other two.

Addison.

XLVIII.

Illustrious names, and immense fortunes, can be the inheritance of few, but it is in every one's power to leave his son the honour of being descended from a virtuous man, and to add the blessing of heaven to whatever he gives him.

Ibid.

TIME AND INDUSTRY.

I.

Nothing is so precious as time, and those who misspend it are the greatest of all prodigals.

Theophrastus.

II.

Lost time is never found again.

Ibid.

III.

III.

By lying late in bed you defraud yourself of your most valuable possession, time; if you will rise at six o'clock instead of seven, or at seven instead of eight, you will add five years to a life of sixty.

IV.

If, by chance, your business, or amusements should keep you up till four or five o'clock in the morning, rise exactly at your usual time, that you may not lose the precious morning hours, but supply your want of sleep by going early to bed the following night.

Chesterfield.

V.

He that rises late must trot all day, and will scarcely overtake his business at night.

Franklin.

VI.

It is a miserable thing to be sensible of the value of one's time, yet restrained by circumstances from making a proper use of it;

it; one feels somewhat in the situation of Admiral Hosier.

Shenstone.

VII.

In the course of the day there is time enough for every thing, if you do but one thing at once, but there is not time enough in the year, if you attempt to do all things at a time.

Chesterfield.

VIII.

A man of sense knows how to make the most of his time, and puts out his whole sum to interest.

Ibid.

IX.

The time we have lived ought not to be computed by the number of years, but by the use that has been made of them; as it is not the extent of ground, but the yearly rent, that gives the value to an estate.

Seneca.

X.

Take from life the useless parts of it, the time

time of infancy, the second infancy of age, sleep, thoughtless hours, and days of sickness, and how few are the seasons we truly number!

Chesterfield.

XI.

A man that is young in years may be old in hours, if he have lost no time; but we all turn prodigals where alone covetousness were a virtue.

Addison.

XII.

The most convenient season for business is the first.

Chesterfield.

XIII.

Dispatch is the soul of business.

Ibid.

XIV.

The more we apply to business the more we relish our pleasures, the exercise of the mind in the morning by study, whets the appetite for the amusements of the evening,

as

as the exercise of the body whets the appetite for dinner.

Chesterfield.

XV.

Business and pleasure, rightly understood, assist each other, we cannot taste pleasure truly, except we earn it by previous business, and few people do business well, who do nothing else.

Ibid.

XVI.

Employment is the parent of cheerfulness and innocence.

XVII.

It is indolence that gives force to our passions; to keep the mind regularly, and properly employed, is the way to defeat their tyranny.

XVIII.

Labor omnia vincent—"Labour conquers all things;" there are few difficulties that will not yield to industry and perseverance.

Dict. of Quo.

XIX.

XIX.

Though the performance of an honourable action be attended with labour, the labour is soon over, the honour immortal; and should a dishonourable one be attended with pleasure, the pleasure is very short, the dishonour eternal.

Cicero.

XX.

The most savoury meal is that which is earned by our own industry; for labour cooks dainties.

XXI.

The labours of the body free men from pains of the mind, and this it is that constitutes the cheerfulness of the poor.

XXII.

Laziness is as much in the mind as in the body; it often consumes both the passions and the virtues.

XXIII.

Idleness is the parent of vice—the inheritance

tance of fools, and nothing is so despicable as a sluggard.

Chesterfield.

XXIV.

Idleness is only the refuge of weak minds, and the holiday of fools.

Ibid.

XXV.

Sloth, like rust, consumes faster than labour wears, while the used key is always bright.

Franklin.

XXVI.

An Emperor of China used to say he would have no idleness in his dominions, for that if one man were idle, some other man must suffer cold or hunger—that is, the labour due to the public by each individual, not being performed by the indolent, must fall to the share of others who must thereby suffer.

Franklin.

RELIGION.

RELIGION.

I.

Death is the only thing certain, yet those who defer their preparation for it, from an over anxiety about worldly concerns, act as if it were the only thing uncertain.

II.

What you know in your last moments you will wish to have done, make haste to do, for your last moment may be now at hand.

Johnson.

III.

It was a saying of Xenophon, that good deeds are trophies erected in the hearts of men.

IV.

We must not hope to find God at the hour of death, if we have never sought him during our lives.

Anon.

V.

V.

We are too much occupied about an uncertain future which may never belong to us, and we think too little of that which is certain, and in which is placed our eternal happiness, or misery.

More.

VI.

We can never resist the will of God; it is always accomplished in us either by our obedience if we conform to it, or by our chastisement, if we revolt against it.

Ibid.

VII.

We do not sufficiently hate sin if our hatred does not make us avoid occasions of sinning.

Ibid.

VIII.

Let not man presume too far upon his victory over bad habits, and so trust himself again in the way of temptation! but remember *Esop's* cat turned into a woman, who

who sat very demurely at the board's end, till a mouse ran before her.

Addison.

IX.

With whatever violence you turn habit out of doors, there is always danger of her returning.

X.

If we *will* only what God wills, we partake in some degree his immutability.

XI.

There is no wisdom equal to what is taught by the Christian doctrine—even if it were not supported by faith and religion, it is still the most pure and perfect law of morality in the world; and if we refused to acknowledge it as coming directly from God by revelation, we must still no less feel that it proceeds from him, being echoed by that law which he has written in our hearts.

XII.

Those even, who have no religion themselves

selves, esteem and confide in those who have; they allow it at least to be a collateral security to virtue, and every prudent man will rather trust to two securities than one.

Chesterfield.

XIII.

He who disputes the existence of a Deity, will find himself confuted by every part of nature.

Dodsley.

XIV.

God requires the heart; his creatures are not his children except they bear his moral image.

XV.

God is love; and the affectionate, benevolent heart is his temple.

XVI.

When we neglect our own salvation, it is not charity that makes us labour for that of others.

Anon.

XVII.

XVII.

A man that preaches fine morality, and sets a bad example, may be said to be *felo de se* of his own doctrine.

XVIII.

It is less in doing great things, than in acquitting ourselves faithfully of little, that we become perfect.

Anon.

XIX.

Negligence in small things is a sort of infidelity, that is often punished by great falls.

Ibid.

XX.

Be in charity with all religions; what is most valuable in any is truly the foundation of all, *viz.* the love of God, and the love of your neighbour; men agree all over the world in establishing those great and general truths which bind them together, and every where disagree concerning those speculative notions which are not necessary to that great end.

XXI.

XXI.

They, who having received no law, have still obeyed that written on every heart, and "have been a law unto themselves," are superior to the *mere professors* of the best religion upon earth.

XXII.

You can never be more unlike God, than when you confine your affections within the limits of a party.

HAPPINESS.

I.

Virtue may be considered as the only means of dispensing happiness in proper portions to every moment of our time.

Shenstone.

II.

A clear conscience places us in inviolable peace, and the greatest blessing in nature

is that which every man may bestow upon himself.

Seneca.

III.

The only certain and profitable delight arises from the consciousness of a well acted life; no matter for noise abroad, as long as we are quiet within; but if our passions be seditious, they are enough to keep us waking without any other tumult.

Ibid.

IV.

It is to live twice when you can enjoy the recollection of your former life.

Dict. of Quo.

V.

Happiness may be built with few materials when the foundation is well laid.

VI.

We do not find felicity in the veins of the earth where we dig for gold, nor in the bottom of the sea where we fish for pearl, but in

in a pure and untainted mind, which is the temple of the Deity. A great, a good, and a right mind is a beam of divinity illuminating a mortal body, and may be the blessing of a slave as well as of a prince; it came from heaven, and must return thither, and its possession forms a heaven upon earth.

Seneca.

VII.

The greatest blessings of mankind are those that are within our reach, but we shut our eyes, and, like people in the dark, stumble upon the very thing we are seeking for without finding it.

Ibid.

VIII.

Observe with the utmost attention all the operations of your own mind, the nature of your passions, and the various motives that determine your will, this will not only instruct you in that useful knowledge, the knowledge of mankind in general, but will direct you in your choice of the means of happiness, which many people miss for

want of knowing the nature and conformation of their own minds.

IX.

If we do not find repose in our own minds it is useless to seek it elsewhere.

Rochefoucault.

X.

The best blessings are generally of easy attainment, but we overlook them in search of those which are difficult and costly, and which, when attained, prove fallacious.

XI.

It is a greater happiness to desire nothing but what you ought, than to possess every thing you desire.

Menedemus.

XII.

Our disposition stamps the value on all that fortune bestows upon us.

Rochefoucault.

XIII.

Cultivate à taste for the beauties of nature,

ture, and rural scenery, as a means of happiness and of virtue; the stillness of the country, and the cheerful tranquillity of its scenes, have a sensible effect in calming the disorders of the passions, and inducing a temporary serenity of mind.

" I care not, Fortune, what you me deny,
" You cannot rob me of free Nature's grace,
" You cannot shut the windows of the sky
" Thro' which Aurora shews her brightening face;
" You cannot bar my constant feet to trace
" The woods and lawns by living stream at eve;
" Let health my nerves and finer fibres brace,
" And I their toys to the great children leave,
" Of fancy, reason, virtue, nought can me bereave."

XIV.

The smoke of one's own country appears brighter than any foreign fire.

Dict. of Quo.

XV.

The tranquillity or agitation of our minds depends less on the considerable events of life, than on a comfortable, or disagreeable arrangement

arrangement of the little circumstances that happen every day.

Rochefoucault.

XVI.

Our prayer should be for a sound mind in a sound body; these are the first great requisites of happiness.

Dict. of Quo.

XVII.

The happiness of the body consists in health, that of the mind in virtue and knowledge.

Thales.

XVIII.

Moderation and intemperance reward and punish themselves.

Dodsley.

XIX.

Excess of any kind is as destructive of pleasure as it is of virtue, for Nature always punishes the breach of her own laws.

XX.

Few die of hunger, fewer still of thirst; but

but thousands by excess in eating, and tens of thousands by excess in drinking.

Dr. T.

XXI.

Guilty, or foolish pleasures never last so long as the sting they leave behind.

XXII.

A pleasure that one is sure to repent of can never be tranquilly enjoyed, and is therefore no pleasure to us.

XXIII.

We ought to seek for such pleasures as follow labour, not such as go before it.

Antisthenes.

XXIV.

Happiness, says Socrates, consists not in luxury and pride; on the contrary, to want nothing is divine, to want the least, next to divine.

XXV.

A man's happiness consists in the full exertion

ertion of his faculties, when it is not attended with anxiety about the necessaries of life.

XXVI.

It requires few things to render the wise man content, while nothing will satisfy a fool.

XXVII.

Observation and experience teach us that happiness is far more equally allotted than it appears to be, whatever difference of fortune is visible, there is generally a secret compensation of good and evil that render them equal.

Rochefoucault.

XXVIII.

" The heart knoweth its own bitterness," It is not possible to estimate a man's happiness from his possession of worldly advantages, he may have some unseen trouble that mars his enjoyment of them, and the bitterness of the heart will infuse itself into every cup which pleasure offers to his lips; nor can we judge of the measure of another's affliction,

affliction, owing to the difficulty of entering entirely into their feelings and situation; the same cause of sorrow bears a different weight on almost every different person, and we ought to pity the sorrows of others without pretending to censure their cause; this propensity to censure indeed too often arises from a wish to be excused the trouble of pitying them.

XXIX.

"Every medal has its reverse," or, there are two sides of every statement.

Dict. of Quo.

XXX.

Be not fastidious, and as you cannot feel conscious of perfection in yourself, expect it not in others. A man whom nobody pleases, is still more unhappy than he who pleases nobody.

XXXI.

The violence done us by others is often less painful than that we do ourselves.

Rochefoucault.

XXXII.

The severest mortifications are generally those that are unknown; our vanity assists us to support the others.

Rochefoucault

XXXIII.

If in all our undertakings we thought only of doing our duty, whatever success they might have, we should always be contented.

Anon.

XXXIV.

The fool is not always unfortunate, nor the wise man successful; yet never had the fool a pure enjoyment, never was the wise man wholly unhappy.

Chesterfield.

XXXV.

A pure mind, a good conscience, good, though not uninterrupted health, to love and to bless others, and to be conscious of their return of affection, to have the faculties of mind and body exercised, but not harrassed, to have food, and raiment, and the

the hope of better days, forms a complete catalogue of the ingredients of human happiness.

XXXVI.

The greatest possible happiness of human society requires the greatest possible virtue in each of its members.

FROM THE BIBLE.

He hath shewed thee, O Man, what is good! and what doth the Lord thy God require of thee but to do justly, to love mercy, and to walk humbly with thy God?

He that walketh uprightly walketh surely.

Set not thy heart upon goods unjustly gotten, for they shall not profit thee.

Say not thou, "it is through the Lord that I fell away," for thou oughtest not to do the things that he hateth.

He that hath small understanding and feareth God, is better than one that hath much

much knowledge, and transgresseth the law of the Most High.

The memory of the just is blessed, but the name of the wicked shall rot.

A false balance is an abomination to the Lord, but a just weight is his delight.

The lip of truth shall be established for ever, but a lying tongue is but for a moment.

A false witness shall not be unpunished, and he that speaketh lies shall not escape.

The spirit of a man will sustain his infirmities, but a wounded spirit, Who can bear?

Better is the poor that walketh in his integrity, than he that is perverse in his ways, though he be rich.

Better is a little with righteousness, than great revenues without right.

The wicked flee when no man pursueth, but the righteous are bold as a lion.

The wise shall inherit glory, but shame shall be the promotion of fools.

When pride cometh, then cometh shame; but with the lowly is wisdom.

Pride goeth before destruction, and a haughty spirit before a fall.

He that hath no rule over his own spirit, is like a city that is broken down, and without walls.

Say not, "I have sinned, and what harm "hath happened unto me," for the Lord is long suffering, he will in no wise let thee go.

As a drop of water to the sea, or a single grain to the sands thereof, so are a thousand years to the days of eternity.

Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.

A drunken man shall not be rich; and he that despiseth small things shall fall by little and little.

He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich.

The hand of the diligent beareth rule, but the slothful shall be under tribute.

The idle soul shall suffer hunger.

Go to the ant thou sluggard, consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer,

summer, and gathereth her food in the harvest.

Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man.

Seest thou a man wise in his own conceit, there is more hope of a fool than of him.

A wise sentence shall be rejected out of a fool's mouth, for he will not speak it in due season.

If thou hast gathered no wisdom in thy youth, how shalt thou find it in thine old age?

Wisdom is better than rubies, and all the things thou canst desire, are not to be compared unto her.

A wise son maketh a glad father, but a foolish son is the heaviness of his mother.

My son, help thy father in his age, and grieve him not as long as he liveth, and if his understanding fail, have patience with him, and despise him not when thou art in thy full strength.

Honour thy father, and forget not the sorrows of thy mother, for how canst thou recompense the things they have done for thee?

Train

Train up a child in the way he should go, and when he is old he will not depart from it.

Chasten thy son while there is hope, and let not thy soul spare for his crying.

Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.

Thine own friend, and thy father's friend, forsake not.

A faithful friend is the medicine of life.

A faithful friend is a strong defence, and he that hath found such an one hath found a treasure.

Whoso feareth the Lord, shall direct his friendship aright.

Be not ashamed to defend a friend, neither hide thyself from him.

Be faithful to thy neighbour in his poverty.

A patient man will bear for a time, and afterward joy shall spring up unto him.

A furious man cannot be justified, for the sway of his fury shall be his destruction.

Be swift to hear, and with patience give answer.

Be in peace with many; nevertheless have but one counsellor of a thousand.

Blame

Blame not before thou hast examined a cause; understand first and then rebuke.

Answer not before thou hast heard the cause; neither interrupt men in the midst of their talk.

He that can rule his tongue shall live without strife; and if thou rehearse not unto another that which is told thee, thou shalt have less evil.

A soft answer turneth away wrath, but grievous words stirreth up anger.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

The discretion of a man deferreth his anger, and it is his glory to pass over a transgression.

Say not, "I will do so to him as he hath done to me; I will render to the man according to his work."

Where no wood is the fire goeth out; so where there is no tale-bearer the strife ceaseth.

Into a malicious soul wisdom shall not enter, nor dwell in the body that is subject unto sin.

Add not more trouble to a heart that is vexed,

vexed, and defer not to give to him that is in need.

Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

It is better to reprove than to be angry in secret.

Reject not the supplication of the afflicted, neither turn away thy face from a poor man.

Forgive thy neighbour the hurt that he hath done thee; so shall thy sins be forgiven thee when thou prayest.

Whoso stoppeth his ears at the cry of the poor, he also shall cry, and shall not be heard.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

Say not unto thy neighbour, go, and come again, and to-morrow I will give, when thou hast it by thee.

Let not thy hand be stretched out to receive, and shut when thou shouldest repay.

Be not slow to visit the sick; and whatever thou takest in hand remember the end, so shalt thou never do amiss.

Let

Let reason go before every enterprize, and counsel before every action.

The integrity of the upright shall guide him.

And Jesus, seeing the multitude, opened his mouth and taught them, saying,

Blessed are the meek, for they shall inherit the earth.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peace-makers, for they shall be called the children of God.

Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

Whosoever shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven; but whosoever shall do, and teach them, the same shall be called great in heaven; for I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into heaven. Ye have heard that

it

it was said by them of old time, thou shall not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother without a cause, is in danger of the judgment.

Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, swear not at all, but let your communication be yea, yea; and nay, nay; for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man shall sue thee at the law and take away thy cloak, let him have thy coat also; and whosoever shall compel thee to go with him a mile, go with him twain; give to him that asketh thee, and from him that would borrow of thee, turn thou not away.

Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy;

enemy; but I say unto you, love your enemies; bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you, that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust: for if ye love them who love you, what reward have ye? does not the publican the same? and if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father who is in heaven is perfect.

Take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father who is in heaven; therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the street, that they may have glory of men. Verily I say unto you, they *have* their reward; but when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father who seeth in secret, himself will

reward

reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the street, that they may be seen of men; verily I say unto you, they *have* their reward: but thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly: but when ye pray, use not vain repetitions, as the heathens do, for they think that they shall be heard for their much speaking; be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him: after this manner therefore pray ye, Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly

heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust do corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also.

Judge not, that ye may not be judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, let me pull the mote out of thine eye, and behold a beam is in thine own eye? thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye. What man is there of you, whom, if his son ask bread, will give him a stone? or if he ask a fish

will

will he give him a serpent? if ye then being evil, know how to give good gifts unto your children, how much more shall your Father, who is in heaven give good things to them that ask him? therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. Whosoever heareth these sayings of mine and doeth them, I will liken unto a wise man, who built his house upon a rock, and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, who built his house upon the sand, and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.

There is nothing covered that shall not be revealed; and hid that shall not be known.

Fear

Fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father; but the very hairs of your head are all numbered. Whosoever shall confess me before men, him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light.

What shall a man profit if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?

For

For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works.

Then came Peter and saith unto him, how often shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it: thou shalt love thy neighbour as thyself: on these two commandments hang all the law and the prophets.

Then shall the judge say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world: for I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye cloathed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then

shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee in? or naked and cloathed thee? or when saw we thee sick, or in prison, and came unto thee? And the judge shall say, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Pure and undefiled religion before God and the Father is this: to visit the widows and fatherless in their affliction, and to keep himself unspotted from the world.

THE END.

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